

AMERICANISM

A World Danger

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I. Introduction

When the American press raised the claim to stamp the twentieth century as the 'American Century,' Europe and above all Germany reacted to it in very different ways. There were states on our continent that had become so foreign to Europe that they neither wished to understand nor to take up the new problems that the marching step of the National Socialist Wehrmacht placed before them; they therefore listened with strained attention to the promises coming from the USA, believing they could hear in them a spirit kindred to their own. There were also 'statesmen' without states in Europe for whom this American slogan seemed to offer a quiet hope for a still-possible future of fruitful activity. And there were and still are circles in Germany that, in memory of the power of 'their' King Dollar in the era of the Weimar system, of economic statistics, and of the 'unlimited possibilities' of the USA, were inwardly tired and cowardly enough to accept the American stamp on the future of our continent, indeed, still enveloped in the fog of some US-American all-world civilization, saw in it a comfortable escape from their eternally waiting attitude toward the demands of the new age.

Down to our own present day we must note that American ways of life have also exerted a powerful influence on our German human type at home. How else could it have come about that even in part intellectually superior German individuals paid tribute to this American spiritual attitude, that they accepted and endorsed without contradiction whatever came to us from this Yankee America? The 'Americanization' — better said the 'Yankeeization' — made frightening progress with the German people as well in past decades. Our life was threatened in its innermost values by this development, as the American way of life, the American form of life and its expressions, flowed as an insidious poison into the domains of our cultural life as easily as could be. Immeasurably great was the influence of this leveling and flattening Americanism on the sphere of film, radio, music, and dance; the outward and inward image of our great cities was also in part Americanized.

With great admiration, German people spoke of the USA, its achievements, and its ideals of life. Why? — Because we ourselves had already been strongly infected with Western ways, because we had disowned our own thousand-year-old culture, because we had fallen prey to the number-mania and the gigantism of the American world. We had inwardly abandoned the ethical ground of our old peasant cultural world, had become urbanized, had become flattened. A liberalistic mentality had made us ripe for this.

We possess enough self-criticism to recognize that we have by no means yet overcome this manifestation of our life, nourished and deepened as it was by the liberalistic thinking of the past. Here a mighty task presents itself to us SS men. From our peasant basic disposition and way of thinking, we have always rejected the claim to world dominion of the US-American all-world civilization, of that noisily clattering but inwardly hollow civilization. Yet alongside this purely instinctive rejection, our everyday image of the USA is hardly suited to be an effective weapon in the worldview struggle against US-American world claims.

For what kind of picture presents itself to us if we turn, for instance, to American literature? There the revolver hero, the gangster, and the criminal club live on eternally; there we hear of car-driving cleaning women and dish-washing millionaire-candidates; it swarms with divorces with and without celebrities; Hollywood pours out a whole heaven of film stars, and beside enormous skyscrapers stand the dens of the underworld; we hear further of great hoards of gold, of astronomical production figures, of bank hyenas, corrupt politicians, Jews, Negroes — and what else! Yet if one loses oneself in high scholarship, picks up books whose foreword generally tells us that the author has lived in the USA for so many years and taught at this or that American university, one certainly finds a whole range of manifestations of US-American life correctly and more or less broadly described. But what have we gained if we learn to know a whole bundle of phenomena? Have we thereby understood things as we must in order to take a clear position for or against them?

Or is it not rather the case that these manifestations of American life are only the expression of a particular worldview attitude — an attitude that alone makes them possible at all? For us it is not enough, for instance, to keep hearing that the well-known concept of 'Manifest Destiny' — the 'obvious determination of God' — is cited to give the USA sovereignty over the world as the motivation for all processes in this direction. This concept seems to us nothing other than a clever formulation of a skilled advertising man, though we must not fall into the error of treating this concept, so important for propaganda work, as a substitute for the worldview behind it, or of failing to see that worldview at all.

Only when we know the underlying worldview will we also be able to understand and survey all the conclusions that have been and are being drawn from it. Roosevelt himself, for example, spoke in the first months of his first term of office of the fact that 'upon such worldview foundations ... programs and speeches must be built.' Just as a doctor who wants to properly diagnose a disease X-rays the sick body and can extract more from the radiograph than an external examination would ever have yielded, so we wish to X-ray the phenomenon 'Americanism' in order to arrive at its point of departure, that is, at the worldview underlying it; and this worldview should in turn make clear to us some important branches of USA life.

What matters to us is by no means to do justice to every individual thing in the USA. We calmly leave this hopeless attempt to the authors of ponderous volumes. Nor do we wish to occupy ourselves with a few sighs of despair that were assembled in the USA by a few inwardly torn natures in perhaps correct recognition of the hopeless leveling and presumption. They would only come into consideration if they had actually been able to influence the forms of life over there. We are instead subjecting the ideological background to a more precise examination — the background that is determinative for the phenomena and persons guiding the destinies of the USA today. In doing so, we take the concept 'Americanism' in as broad a sense as possible. The same worldview principles must of course express themselves equally in politics, in the economy, and in the 'cultural' life of the USA. 'Americanism' is for us therefore the USA way of thinking and way of life in general — by no means only referring to a few domestic political expressions of the USA.

II. The Double Face of USA Policy

The English have been masters of propaganda. They have understood how to make the world believe again and again that they had lost no war and that they had taken political reason into hereditary lease for the foreseeable future. This fairy tale was intended from the outset to make every thought of resistance to the former English world dominion seem impossible to the non-English world.

The USA have told the world similar political fairy tales in their admittedly quite short history. That these tales were believed and still find credence in large parts of the world today is due not only to the proverbial intellectual laziness and comfort of many people; rather, the USA's messages to the world are embellished with a spiritual good that has made a certain impression on them as well. Thus the USA found willing ears everywhere among people who were at home in the torrent of phrases of the Western democracies.

The USA's 'sales psychology' teaches how to instill a particular will in the public — for instance that chewing gum contributes to well-being and success. The leaders of USA policy in the White House also recommended the same political chewing gum to the world. One need say no more today about the current foreign policy of the USA. Its goals lie open before everyone. Doubts exist only where it is a matter of establishing the beginning of this policy and of finding the point of departure of the ideas carrying it. And with that, the political fairy tale begins in USA policy.

Already the separation of the states from their old mother country England is wrapped in a garland of sentimental stories; the struggle for independence from England is hailed as the deed of a never-exhausted willingness for self-sacrifice. Naturally there were honest and brave fighters for an independent state; but they did not decide the matter, neither in the war itself nor later when it came to the establishment of the new state. What was decisive was rather the fact that in its great confrontation with France in the eighteenth century, England was not in a position to deploy all its means of power against the rebellious colonies. With French and Spanish help, and with German soldiers, the states won their independence. Left to themselves, they could hardly have held their own against the English mother country over the long term.

Little Effort — Great Gain

The United States is thus primarily indebted for its separation from England to a very favorable foreign-policy situation. From this time on, the exploitation of European entanglements has become a fixed and very profitable principle of USA foreign policy. Just as England, originally only a marginal phenomenon of Europe, was able to build its empire from its anti-European attitude and from the exploitation of the conflicts of the European states, so the USA used English and European entanglements for the development of its own power position.

Was it conceivable that those preconditions that had created the state would ever lose their validity for its creation? By no means. The USA grew effortlessly, in any case without great effort. In the great struggle between Napoleon and England, France attempted to return to the old paths of French colonial policy and to gain a foothold again in America within the framework of the world struggle against England, by having the territory of Louisiana ceded to it from Spain. This created a threatening situation for the USA insofar as England appeared in the north of its state structure and in the south the then-strongest military power, France. Insight into the danger immediately threw the North Americans to England's side. Napoleon, wishing at all events to avoid this shift, which would have brought about an Anglo-American offensive alliance, had to forgo his acquisition. He therefore sold Louisiana to the Americans, in whose lap alone due to the special favor of the world-political balance of power a colossal future gain fell for a small sum.

When the USA, advancing along this path of clever exploitation of England's and the European powers' entanglement, now tried in 1812 to conquer Canada by force of arms, this venture failed. Canada was also attacked only because it was assumed in the USA that England's fate was sealed and that the acquisition 'would only be a military walk.' The campaign was poorly prepared and failed.

Europe's Distress — America's Gain

More successful were the struggles of 1845 and 1848 against the weak Mexico, which brought in Texas, California, and New Mexico. They took place under the cover of the Monroe Doctrine and again — when Europe was paralyzed by the internal storms of the 1848 Revolution. Again only minor expenditure of force, especially since the opponent was far too weak.

If we also mention the struggle around the turn of the century against the weak Spain with its far reach into the Pacific Ocean and the construction of the Panama Canal taken over from France, these encroachments lie on the same plane. At that time England was bound by the Boer War. Again a favorable world constellation led the USA to a success that could be achieved at comparatively low cost.

The states, which in the wide expanses of their continent already possessed a freedom of movement hardly comprehensible from a European standpoint, could moreover let their imperialism run free thanks to the balancing power antagonisms in Europe and harvest successes effortlessly. It is characteristic of the nature of this USA foreign policy that as early as the beginning of the nineteenth century the phrase was coined in the USA: Europe's distress — America's gain! The skillful exploitation of the world-political situation could however all too easily lead to an underestimation of opponents in general. The pernicious view could all too easily establish itself that it must always be so: that the USA is destined to grow at the expense of others. This would one day have to give a rude awakening when the states, in their urge for expansion, came not merely upon strong, defense-ready individual opponents, but upon tightly organized continents.

Despite Conquests — A Peaceful USA?

Furthermore, among the political fairy tales belongs the attempt, despite all conquest, to present the world opinion with a peaceful USA whose only goal is the economic penetration of the world. This question too should be briefly illuminated from the history of the USA, since in European writing one repeatedly reads the opinion that the United States had taken the path of imperialism not until or at the earliest since 1898; the states themselves naturally have every interest in supporting such views.

As father of political thinking in the USA and as educator of the USA citizen, Thomas Jefferson is gladly named. He belonged to the champions of the independence movement and drafted the Declaration of Independence of 1776. From him stem the famous sentences that every schoolchild in the states must learn by heart: 'We hold these truths to be self-evident, that all men are created equal...' He condemns most sharply the bearers of political striving for power, which he holds to be unreasonable, evil, and dangerous. War is for him an antiquated prejudice, 'it is always a costly and ruinous affair, and sometimes one loses it.'

Masked Imperialism Already with Jefferson

On the one hand he places the cause of humanity above everything, and one might think that Jefferson consequently sacrificed the particular interest of his state to that international phrase of the happiness of the so-called humanity, which could dream away in world-peace dreams. But when the war against Canada was decided in 1812, Jefferson triumphed, and he had forgotten that war was supposed to be an antiquated prejudice. Canada alone, however, had not yet stilled this friend of humanity's hunger for other possessions. 'I confess frankly,' he declared in 1823, 'I have always regarded Cuba as the most important addition that can ever be made to our state system. The control that this island would give us over the Gulf of Mexico, the neighboring countries, the isthmus, and over all countries whose rivers empty into the Gulf, would complete the measure of our political well-being.'

Thus starkly opposed are the proclaimer of a world peace to be created according to the laws of reason and the sober imperialist who, at a time when the USA was not yet a great power, already reaches quite far in conquest policy.

With the founding of the USA as an independent state there announced itself an expansionist drive that was cleverly presented to the world by surrounding itself generously with olive branches. Equally with Jefferson, we find the leitmotif of the conquest plans in Monroe, whose name is connected to the famous doctrine of 1823. This Monroe Doctrine has revealed itself as one of the greatest disguises of a conquest policy. The highest interpretation to which one ventured even recognized it as an organizing principle of the entire continent of America. It showed its true face when the South American republics in 1826 convened a congress in Panama to create an American league of nations that should be 'the defensive and, when necessary, offensive mutual support of the sovereignty and independence of each of the confederated Americas against all foreign domination.' But such support was not at all in the interest of the USA, since this common front could easily be

turned against the states themselves when they went against Latin American states. In a whole series of English attacks on South American states, the USA did not listen at all to the calls for help of the Latin Americans. A North American therefore judged the effect of the Monroe Doctrine: 'The British government behaved in this part of the world exactly as if the Monroe Doctrine had never been invented, and the American government behaved no differently.'

The USA invoked this doctrine when their own interests, which required action, could be disguised, because then the much-loved appearance of fulfilling a moral obligation could be maintained. Once the doctrine offered no handle for covering an attack, one proceeded without the Monroe Doctrine. For the American continent itself, the famous sentence of the doctrine — America for the Americans! — means nothing other than that the USA regarded the continent as their very own sphere of interest. The other side of the doctrine, which speaks of non-interference in European affairs, was only valid as long as the USA did not yet have the power to establish themselves beyond their own continent.

Bismarck once judged the Monroe Doctrine: 'That is a typically American and inexcusable form of arrogance. You in the United States are in this respect like the English. You have profited for generations from the quarrels and disputes of the European continent. This impudent dogma, to which no single European power has ever consented, has flourished on this soil. The Monroe Doctrine is a ghost that would disappear in clear daylight. Moreover, the American interpretation of this arrogant idea has itself constantly wavered and has sometimes been totally buried for years.'

McKinley Had Inspirations

The imperialism that is innate in the USA from the beginning remained the driving force of the USA. We do not wish here to enumerate the many political actions that were advanced by the states in the nineteenth century to expand their own power sphere. Only the annexation of the Philippines in 1898 should be mentioned, and this not because of the fact itself, but because it occurred with a genuinely American justification that the then-USA President McKinley related to a group of clergy: 'I paced up and down the White House night after night, and I am not ashamed to tell you, gentlemen, that I went down on my knees more than once and prayed to the Almighty God for guidance. And late one night it came to me in this manner, I don't know how it was, but it came: 1. that we could not give them back to Spain, that would be cowardly and dishonorable; 2. that we could not turn them over to France or Germany, our trade rivals in the Orient, that would be bad business and discreditable; 3. that we could not leave them to themselves, they were unfit for self-government and they would soon have anarchy and misrule worse than Spain's was; and 4. that there was nothing left for us to do but take them all, and educate the Filipinos, and uplift and civilize and Christianize them and by God's grace do the very best we could by them as our fellow men for whom Christ also died. And then I went to bed and went to sleep and slept soundly.' President McKinley was however very cautious with such inspirations. He received this famous inspiration only shortly after having received the news that the American forces had occupied the Philippines. And so it was easy to play the

enlightened one before the clergy.

Not therefore only since 1898 do the imperialistic tendencies and world-conquest plans of the USA announce themselves. They are given from the founding of the state. New since 1898 is only that the USA feel themselves strong enough to let their world plans reach out beyond the edge of their continent in order to proceed to their final fulfillment.

The peculiar mixture of world-peace plans and world conquest propagated with repulsive Christian disguise is virtually the distinguishing mark of USA policy from the beginning. From the most recent period one need only recall how President Wilson in the war of 1914–18 disguised the depredations of USA capitalism with the phrases of a world brotherhood and a League of Nations encompassing the whole world. And President Roosevelt differs in nothing from what Jefferson already preached and wanted, what Monroe planned with his doctrine, and what McKinley made clear in his conversation with the clergy. There is a virtually startling straightforwardness to be found in USA policy, equally in how it is made palatable to the world as it is and will be.

Whence comes this double-facedness of USA policy, this brutal power struggle for mastery of the world alongside the calls for a world-peace happiness and the invocation of divine chosenness? Does it lie only in political hypocrisy, or do we find it grounded in worldview?

III. The Worldview Foundation of Americanism

The thought of a brotherhood of humanity and of a world peace stood with Jefferson alongside a ruthless policy of conquest. We are reminded of very similar contradictions in European history, when the revolutionary armies of Napoleon unfurled the banners of the brotherhood of humanity and meant French conquest. This comparison of seemingly contradictory political principles could easily be continued further, leading — to pick out a few main points — from Wilson's League of Nations questions and the plundering of Germany by the Jewish-American capitalism, through the Rooseveltian world idea under the protection of a US-American world police, all the way to the international cry of the Bolsheviks for brotherhood and the simultaneous subjugation of the world under the Jewish-Bolshevist clique.

Liberalism — Ready to Hold World Brotherhood and Imperialism Simultaneously

All these seemingly divided political expressions go back to Liberalism as it was developed in Western Europe, more precisely in England and France. For the USA, Liberalism plays the decisive role. This worldview is here of all the greater importance insofar as the states were founded in the epoch of Liberalism and spiritually grounded their struggle for state independence from England with it. And Jefferson, whom we have named as the father of political thinking in the states, was not for nothing the ambassador in France and, filled with Western thought, made it the foundation of American life.

USA — A State Without Bonds

There will seldom be a state that could approach the creation of forms of human coexistence or simply take them over in so unbound a way as it encountered any organically grown orders. The states were a gigantic empty space that had to be filled not only with people but that also offered itself as a suitable experimental field for a purely intellectual construction of the state. That is what has become the tragedy of the USA. For here there were no forces that could have risen from their naturally given independent growth against the bloodless Liberalism, as was the case in Europe, where in Germany the counter-forces grew from history and national character. On the contrary. In the USA, Liberalism encountered a form of life rooted in Puritanism...

Liberalism culminates in the well-known demands that everything bearing a human face should be equal, that life, freedom, and the striving for happiness belong to the inalienable rights of men, that the state should rest ultimately only on a contract between rulers and ruled, that it should have as little power as possible and be there only for the best of the individual inhabitants.

Immense were the conclusions drawn from these sentences. The individual man becomes the focal point of all thinking — and indeed it is the individual who is detached from all ethnic and blood-related bonds. He knows only his own ego, his own interests, and is bound neither to a particular people nor to a particular history or past. The end point of this line is an undifferentiated, from historical and racial essences independent humanity.

Precisely because of the colorfully mixed population of the USA, one had to see in the blurring of all racial barriers the possibility of building a rational state that could hold all parts of the population together. The instinct of this population was directed only toward acquisition and money. The last authority in the evaluation and judgment of all things was a rootless intellect. What should one even do with the idea that one could learn something from history? After Jefferson that would mean 'looking backward instead of forward'; the same is expressed in the present day by the well-known automobile king Henry Ford in his thought rejecting all bond: 'History is bunk.' In the USA everyone knows best what is good for them. The USA citizen needs no one who allegedly understands things better than he does himself.

From the Unbound Ego to 'Humanity'

From the herd theory and the purely materialistic attitude toward life, it is then only one step to a 'humanity' that is supposed to consist of the sum of individuals and whose goal is allegedly striven toward: a brotherhood of humanity. Very easy therefore is the transition in a land that, like the USA, lives by those political principles, to universalistic ideas that can be felt virtually as a mission, since humanity — that is, the whole world — should have a share in this political view as the only true one.

From the USA to the World State

Decisive here is the fact that the political ideals are conceived as correct for all peoples and countries. They are universally valid, and the USA is the state that has realized them. Or differently expressed: Everywhere people should be free and equal — in the USA alone they already are. That is the distinction of the United States, that is their peculiarity, their hallmark. And just as the doctrine of the equality of all people bearing a human face is in the USA alone already realized in the demands of Liberalism for the happiness of the individual, democracy, and human dignity, tolerance, justice, and morality have become reality.

Europe according to Jefferson — not only since Wilson or Roosevelt — is the world of prejudice, violence, and bondage. For a time it looked as though the USA would receive in the France of 1789 a fellow combatant for these human rights. But when the Revolution was superseded by the Napoleonic rule, there was for Jefferson the clear division between a darker Europe and a land of radiant future — America.

May the United States now, Jefferson concluded, devote themselves to the undisturbed enjoyment of this magnificent rational state, or does this complete state institution also impose an obligation toward the rest of the world? From here springs the world-peace program of the apostle of humanity Jefferson into the crassest imperialism, which places everything that was possible in terms of imperial endeavors in the Europe of that day entirely in the shade. Naturally Jefferson sees in a humanitarian mission precisely the task falling to his country; for, as he said, 'the cannon ball of freedom has been set in motion, it will roll around the entire earth.'

At a time when the United States had barely proven their viability, from their worldview attitude there springs an imperialistic program that sees in the USA 'the nest, which must be populated by all of America, south and north.' But not only America was already at the beginning of the nineteenth century the coveted goal; Spain too should hold its great colonial possessions only as long under its weak rule until the US-Americans are 'ready' to 'take them over' piece by piece.

USA Always Fought for 'Freedom and Progress'

All these planned conquests may not be characterized as national selfishness. This motivation would at most come into question for Europe. Jefferson describes them as actions undertaken with the best conscience and in a selfless manner for freedom, progress, and reason. And whoever now opposes the USA in the cause of humanity's liberation is an enemy of humanity and freedom altogether. Very easily does this shift thus take place in US-American thinking from pacifistic dreams of humanity into the most brutal force and conquest, and further a contempt of peoples that do not wish to surrender themselves without more ado to the blessings of Liberalism.

Only a shallow worldview that nowhere penetrates to the depths of nationhood and racial historical contemplation can overlook the organically grown bonds of the other peoples. Only universalistic ideologies like Liberalism, Bolshevism, and confessions claiming universal validity can indulge in the presumption of wanting to make a huge herd out of people and to impose universally valid life-forms on the whole world. The great world-conquest plans of the USA, whether at various times the economic, the civilizational, or the political moment may predominate in them, did not therefore first come with Roosevelt or Wilson into USA policy. They are enclosed with the adoption of Liberalism as the obligatory worldview for the USA from the very beginning of their policy. Jefferson is not only a historical figure with whose thoughts the historian occupies himself; his thoughts live, and Roosevelt feels himself today wholly as his successor.

Liberalism and Puritanism — The Supporting Pillars of the USA

Supplemented and undergirded is this political worldview claim coming from Liberalism by the Puritanism that came to the USA with the first immigrants. These Puritans took from Calvin that peculiar mixture of activity and the doctrine of predestination — that is, the individual must be untiringly active and he feels himself as one chosen by God when his activity is crowned with success. In England this solid, success-minded Christianity was brought to victory by Cromwell. From this comes the peculiar mixture in the political attitude of the English that makes politics together with Christianity into a whole. The disguise of the former English world conquest with Christian tasks that England allegedly had to fulfill in the world stems from there, as does the English hypocrisy that is otherwise incomprehensible to us. The well-known saying — the English say God and mean calico — is only another expression of Puritan thinking.

Puritanism Justifies Every Selfishness

In the USA Puritanism now had a twofold effect. It consecrated on the one hand even the wealth assembled by the darkest means as a sign of divine benevolence, as John D. Rockefeller expresses it when he says in brief: 'God gave me my money.' For God, according to this view, also manifests himself in the lowest action of human selfishness when it only leads to success. The exclusive USA inhabitant's focus on money and power finds its confessional consecration here. This sober success faith worked in a positively culture-hostile manner, since all energies were one-sidedly deployed toward the quickest possible acquisition of wealth and no room was left for cultural achievements. Since the material success, if one did not wish to be stamped by one's fellow men as one of the unchosen, had to be forced at all events, it came to the by European standards unbelievable, often criminal enterprises. For not the path, only the result counted. It is only logical when in this connection hypocrisy too is acknowledged and consciously praised as an art to be handled when it only leads to success in life.

Furthermore from this Puritan, commercially skilled, and grasping success thinking stems the view of the chosen people of the USA. Liberalism had already supplied the formula for the best and most progressive state and entrusted to the USA a humanity mission; now through the Old Testament, Hebraic texts of the Puritans the USA people receives a hardly surpassable religious stamp. Jefferson for instance sees in the separation of the American continent from Europe by the ocean a dispensation of God to keep the virgin soil of the rich land free from European corruption and thereby give the possibility of a state built only according to the laws of reason.

Old Testament and thus Jewish mission claim combined therefore with a presumed democratic mission to force upon the world the form of life developed in the USA and today also the political power. That is the worldview background from which the various propaganda formulas handled by the USA at different times can be explained, and with which the subjugation of the world was and is attempted.

Puritanism and Jewry

Puritanism was the particular breeding ground on which Jewry in the USA could flourish luxuriantly and ultimately achieve today the decisive influence on the entire life of the USA. Just as the Puritan dreamed the tormenting dream of the power of wealth and the holiness of money, so does the Jew. To realize it, both threw themselves heedlessly into the struggle for the material goods of the world. Thus the step from Puritan to Jew has always been very small, and from the Jewish side the 'political faith' of America — and that is the faith that the world must be conquered — has been described outright as 'the practical execution and the activation of the fundamental principles of Judaism.' As a consequence of this Jewish permeation of the entire American life, Americanism itself could be traced back to Jewish influences and effects. For it is nothing other than the Jewish spirit that has found its final expression therein. Wilson's and Roosevelt's Jewishness and their cooperation with world Jewry shows itself precisely in the struggle for the interests of the Jewish-American upper stratum. It should also be mentioned that along with the Jews the Jewish institution of Freemasonry

lodges came to the USA already at the end of the seventeenth century.

Freedom Only for the Big Capitalists

Now it is a matter of confronting, in the face of the allegedly comprehensive validity of this political world of ideas in the USA, the limitations that explain themselves at once when the question is asked of what should belong to the people that is born equal and free. As is well known, Liberalism must be addressed virtually as the worldview of the bourgeoisie. Since the late Middle Ages it had become rich; in the eighteenth century it strove with the help of Liberalism for political power. Accordingly, from the beginning in the USA, the elevated middle class is in the enjoyment of all privileges and all the claimed freedom is coined only for it. A bourgeois upper stratum gradually peels itself out whose goal lies in the complete unleashing of economic life. This is at least how it understands the freedom of the individual that grants the state itself no influence on its economic activity, wants freedom from the state, and at best lets the state play the well-known night-watchman role. This bourgeoisie created in the state ultimately only a police organ to provide for the outer security of its citizens, and later, when with Dollar imperialism the assault of bourgeois capital on the world began, it has to take over the protection of the capitals invested abroad. It is the bourgeois society that prescribes the laws to the state as it wishes to have them. 'We in America,' explains a North American, 'had of course never a democracy. Our form of government since the Civil War has been the plutocracy, maintained through financial support of the political parties and through the bribery of parliaments and courts. Democracy is with us a bare hope and a very weak one at that.' The liberalistic state moved nowhere planning in advance, it was simply only the executive organ of bourgeois society.

'The Devil Take the Community'

And this enriched bourgeoisie did not think at all of recognizing the new immigrants or the working class as equals. 'The devil take the community,' says Cornelius Vanderbilt and thereby trenchantly expresses the credo of the plutocratic upper stratum.

The community in the USA was however given a very effective magic image that now conjured for it the belief that everyone can achieve everything if only he is capable of it and disposes of the necessary elbow technique. This belief in the 'unlimited possibilities' that allows any newspaper boy or dishwasher to become a dollar millionaire caused the individual man from the hard-working broad stratum to always have the hope of one day perhaps having likewise such a fairy-tale rise or of preparing it for his children, as a cunning press or the film showed. This belief was also a strong magnet for the non-American world, and this even at a time when the entire economic system in the USA already showed strong signs of decay and unlimited possibilities were no longer to be thought of at all.

Added to this was the fact that the young USA citizen was hammered again and again by school and propaganda with the statement that he lives in the freest and most progressive land in the world

and therefore has justification to look down contemptuously on the rest of the backward world and to feel it as in need of salvation.

The whole torrent of phrases of Liberalism with its demand for freedom for the possessing stratum was therefore from the beginning a comfortable cover for ruthless enrichment and the conquest of the world. Downward it had with its demand for equality of all that bears a human face the task of educating the colorful and multi-racial population of the USA to a state nation that, lacking a real ethnic content and a uniform racial substance, had to cling to the thin, purely intellectual scaffolding of Liberalism.

Therefore the whole achievement of the population could only be directed into a technical, civilizational direction, which ultimately could not regard the technical refinement of life as a useful tool but only as the fulfillment and longing of the entire struggle for existence. On the other side this only intellectual understanding of life always brings with it, as it explains what rootlessness, superficiality, and hysteria accompany it, and the great racial diversity of the population of North Americans inclines to sudden and violent swings from one extreme to the other in their attitude toward a foreign people. It takes only a deft propaganda that knows how to cast into the masses the thought of a necessary salvation of the world from some kind of backwardness or alleged decadence of a people.

The Population of the USA — A Plaything of Propaganda

Then the moral hypocrisy of the USA citizens resulting from Liberalism and Puritan sanctimoniousness feels addressed, whereby the popular masses there can always be very quickly inflamed, regardless of whether they actually know at all what it is fundamentally about.

Equally from the liberalistic world-happiness theory and from the Old Testament chosenness of the USA people stems the well-known Manifest Destiny complex that claims the world-conquest plans of the USA plutocrats rest on obviously divine ordinations — a justification that is understood only from this worldview background.

Whether Jefferson from the early period of the USA already points the world to the model of his country, or whether in 1943 an American journalist in North Africa declares that the North Americans are inspired by an imperialistic mystique and called to force upon Europe the forms of life by which the USA lives, both show only that at bottom a single line of imperialistic tendencies dominated USA policy from the beginning. The USA have from the start aimed at worldwide aims, only the penetration of the world has proceeded from different starting points. As the supporting ground, always operating, is to be seen the universalistic thought of Liberalism that carries both the economic and the cultural and now the power-political conquest of the world.

USA Civilization — A Means for the Subjugation of the World

More dangerous however than the today before all eyes visible political subjugation of the world is the undermining effect of USA civilization. It too is only sprung from the superficiality and the materialistic and raises, like the worldview carrying it in the political sphere, a claim to universal validity. The spread of this world civilization was aided by the fact that from Western Europe the Liberalism gradually found ever wider spread and thereby created a worldview receptivity for the world civilization in the European and extra-European countries. The struggle led from Germany from the beginning of the nineteenth century against the Western ideas, in which men like Stein, Arndt, Jahn, and others attempted to mobilize the people and the national character as new, future-strong forces against the absolutist state and against Liberalism, dissolved as with the ever more rampant industrialization and urbanization the Western spirit also made its entry. The largest part of the European bourgeoisie saw in Liberalism its spiritual home, and since it also had the entire educational system in its hands and directed it after the model of the West, the poison of a characterless and supranational civilization was driven deep into the strata of the peoples.

The Liberal Bourgeoisie Is the Ally of USA Civilization

So the world civilization propagated by the USA found its allies and willing carriers everywhere where Liberalism had prepared the ground for it. It was the tragedy of Bismarck that he had to leave his brilliant creation of the Reich to bourgeois-liberal forces — forces that stood worldview-wise in the enemy camp, as Germany from 1914 to 1918 had to take up the struggle against the West. Therein also lies the fact that the internal German front mustered too little resistance against the hostile propaganda. For it was spirit of their spirit, what was strewn about in carefully balanced doses as a democratic future image for Germany.

With the war of 1914–18 the leadership of the Western spirit passed to the USA. Germany and the rest of Europe as well as wide parts of the world took over the USA way of life without restraint. Americanism becomes trump. Jews and Freemasons fall over themselves in the praise of the USA civilization so kindred to their spirit. A mindless overtechnicalization, the standardization of all life, and a total commercialization permeated the world and — prepared the path on which today Roosevelt advances toward the final political subjugation of the world.

Americanism as a way of life and USA policy cannot be separated from one another. They condition each other, are to be understood only from the same worldview platform, and jointly lead the struggle against every rooted, nationally specific culture. A victory over the military forces of the USA would be only a half victory if Americanism were further given the opportunity to hollow out the character of the peoples. Americanism can however only be overcome by the European peoples finally destroying the doctrines of Liberalism and rebuilding their cultural life from their own national values.

National Socialism has begun with the creation of a new German culture whose foundations can only be the eternal values of Nordic, peasant feeling and thinking. Therefore Roosevelt also sees in Adolf Hitler the most dangerous opponent, because the Führer with his movement has become the

last great obstacle for the leveling and killing civilization and thereby for the world power claim of the USA.

IV. USA Civilization as an Expression of Liberalistic Thinking

The thoughts of the US-American world conquest, and the foreign- and power-political Americanism, showed themselves as straightforward conclusions from the liberalistic principles that did not recognize rooted peoples and race-conditioned forms of life. The realization of these plans the states saw as their political mission; they found in their Jewish-Christian consecration and calling from the Old Testament-Puritan thinking a further justification.

This political-economic conquest found in the civilizational penetration of the world with the American way of life a dangerous supplement, since it involved here a not always clearly recognizable attack on the European and non-European indigenous culture. The carriers of this US-American civilization were the on the same or related worldview grounded world citizenry and Jewry.

Genuine Culture in the USA Impossible

This USA civilization raising the same claim to universal validity should not be shown in the whole tumult of its manifestations. It suffices if we make clear to ourselves through some examples that it is only understandable from the liberalistic attitude and that it has nothing to do with culture.

The USA can be a prime example of the fact that borrowed cultural goods are truly felt as cultural goods and stimulate new creations only as long as a corresponding racial disposition and way of life of the original creators of that culture remains present. Everything that was created in the USA as so-called culture arose from what was once brought from Europe or somehow found its way to the USA. But it soon showed itself that in the USA a different stance toward cultural questions had developed than in Europe, and that for the immigrants who came to the USA, quite different interests stood in the foreground than cultural ones. Although the stream of immigrants in past times led a large number of valuable people into the land, who from the most varied motives — be they religious, political, or spatial — sought with honest will to gain a new home. But they could not on the long run assert themselves against the rampant materialism or against the broad masses of immigrants who in the USA saw...

...the well-known land of 'unlimited possibilities,' and indeed saw only material possibilities. Since the overwhelming number of immigrants came to the USA not from a cultural feeling, they now received there a materialistic-plutocratic way of life that had to kill on its own any genuine longing and feeling for culture. The great problem in the USA of somehow bringing the most varied nationalities under one hat had to affect also culturally, insofar as just as politically the motley mixture of peoples was encompassed with the thin hoops of a purely intellectual state construction, so too culturally one could only proceed from the leveling, superficial, and material view of man.

The Contempt of Man in the Land of 'Freedom'

It had already been said that from the perspective of the liberalistic world no peoples but only human herds were seen. This contempt of man was given the crown when in the course of the ever more rampant technical penetration of all life the individual was also additionally stripped of soul as a mechanical something, degraded to the interchangeable part of a machine or to the spiritual automaton. These masses of machine parts indistinguishable from one another could no longer do anything with culture. For them technology became the content of their lives. The people of the USA had to confuse means and purpose. The aids that technology offers are also felt as useful by the European. The American, however, sees in them the fulfillment of his entire striving. Technology is for him an end in itself.

Technology Created a Civilization, Not a Culture

This desouled and technological conception of life created as an infallible mirror image of its own nature consequently no culture but a civilization that, however technically perfected it may be in individual respects, can never be addressed as culture. Goethe once characterized this trenchantly as a great seer when he said: 'Technology in league with the tasteless is the most terrible enemy of art.' We can extend this word of Goethe to culture in general.

But not only the mass of the working US-Americans was unfruitful as a carrier of a culture. The thin plutocratic upper stratum lived and taught the same technically-civilizational life, it thought also only in assembly lines, stocks, and money-earning and set up the entire life of the USA in its profit interest. Standard brands and mass production are not only the guiding thoughts of their entire business propaganda but equally the foundation of the USA civilization.

The Plutocrat Steers the Needs of the USA Citizen

The great art of the plutocrats consists however in making the people believe that not a dollar millionaire wants to earn new millions with some commercial trick but that the USA citizen simply cannot exist without the new mass article. In many schools and universities it is taught with what psychological tricks and refinements a quite particular will is instilled in the public. It mirrors itself here just as in the sphere of great politics. Allegedly the US-Americans as guardians of democracy are free; with their ballot they apparently determine the course of the country for the next government period, only the individual American sees nothing or only very rarely anything of the political sales psychologists who have previously understood how to align the mass particles with a magnet called press, film, radio, or otherwise, such that the free democratic public opinion precisely fulfills the wishes of the ruling plutocrats. 'Our stock exchange lords taught us,' says an American, 'that there was nothing, literally nothing, that one could not make us believe.' Whoever rejected the propagated kitsch or the standard goods could not appeal to his own taste in doing so — he stepped outside the framework and his own will would be treated at most in the free land as undemocratic consumer resistance and broken.

In the sphere of schools and universities it is not only psychology from which one hopes for the final insights into all things; no, all other scientific branches have at bottom nothing but instructions of use to offer, which should serve the mastery of the material existence. A deep cultural effect can also never proceed from the plutocratic success thinking. Precisely here lies in the only-on-the-hunt-for-the-dollar-set religion an insurmountable obstacle for creative cultural achievements. The Puritans taught hypocrisy as an altogether permissible art when it only produced a success. In equal measure the USA also pretends that it at all possesses a culture. It is important for the American, one could almost call it his characteristic nature, to act as though everything that is there is also correct, and that something is also there where there is nothing at all. This mentality stemming from Puritanism is supposed to make secure; and to feel secure even if the security is only feigned and pretended is a necessary way of life for the North American. Roosevelt's well-known smile on all occasions when he shows himself to the public belongs here. Above all however toward forces and powers that are foreign to the American, with which he does not know what to do, he takes his hypocrisy to his aid as though nothing could shake him.

The World Unitary State and World Civilization

And just as everything that exists in the USA is the best in the world altogether, what the world is only waiting for so as to likewise be allowed to possess it, so besides the best political institutions USA civilization too has been created to impose on the world as the only correct form of life. The world unitary state must also have a unified civilization. The Puritan sense of mission of the chosen people sees in the spread of the American civilization precisely a main task that has so far been carried out with the greatest success. For once the indigenous cultures are undermined, once the powers of resistance against the kitsch from the USA are destroyed in the peoples, and once degenerate peoples feel these American forms of life as binding for themselves, then the dream of world domination of the USA stands before its realization.

The Liberal Europe Failed Before Americanism

It is the tragedy, we must say of the entire non-American world, that the all-leveling Liberalism also weakened the cultural forces of the peoples and thereby made them receptive to Americanism. In particular was the liberalistic Europe on the cultural sphere rotten and consequently uncertain against what came out of the USA and was highly praised as the only truth. After 1918 an almost creeping and submissive admiration for everything American spread. America became in every respect a worthy model, because the own forces were slumbering away and were no longer fruitful enough to live from one's own. Europe was close to going the way of the ancient world.

When from the Hellene of the old heroic age the enervated Levantine had become, the splendid creations of Nordic Hellenism went to ruin. Equally old Rome found its downfall when it had transformed into latifundia owners of international character. Even China, so proud of its ancestors and its ancient culture, has fallen so prey to the poison of Westernization that today Madame Chiang Kai-shek believes she must appear in the North American congress to advocate the preservation of

this all-world form.

The Germanic world stood helpless before Adolf Hitler against this encroachment of the American civilization. The instinctless attitude of Sweden and Switzerland contemptuous of all political and thus also cultural insight shows us today, as just a few years ago all European countries with Germanic population failed before this question decisive for being or non-being, and threw themselves into the arms of Americanism. For the Germanic peoples the peculiar urge was particularly dangerous to approach all things as prejudice-free as possible, especially since these peoples were not firmly rooted culturally and were no longer certain of the Germanic, peasant cultural heritage. Moreover liberalistic science taught that one had to pursue a so-called objective science and view of things. And 'objective' meant in this case to make the attempt to strip off one's own ethnic cultural ground in order to float as an intellectual being above all bonds. So both in the political and in the entire cultural sphere the Germanic man was uprooted and became slowly a pure rationalist to whom the organically grown cultural heritage was gradually lost.

This same 'objective' attitude then further led to putting dirty characters like the Jew Heinrich Heine beside Goethe. The final point in the uprooting was set by the Jew Werfel with his claim: 'To be German means: everything is permitted to you, because nothing, no determination and no form, binds you.'

One could easily continue this example across all areas of the cultural life. The result was an inability to feel genuine values of national character any more. Soon the national heritage itself was regarded as backward, as unmodern. It is the same attitude that Jefferson once formed when he said it would mean looking backward instead of forward if one pointed to history as the teacher of peoples. Americanism could become the world danger it is today only because the continent of Europe that had hitherto radiated culture, through the liberalistic uprooting no longer possessed peoples who built further on an inherited cultural heritage according to their own nature, but bloodless all-world people and asphalt literati who themselves now propagated an altogether technical way of life and therefore saw in the American civilization the future ideal.

[Illustration: American sculpture — Appeal to primitivity (seated woman)]

[Illustration: Imitation of European painting — shows the typically saccharine note proverbial in USA painting / Nocturne in Blue and Silver]

[Illustration: The craving to create something new led then to proclaiming childish primitivity and painted nonsense as obligatory for the world (Manhattan; House and Street)]

[Illustration: The skyscraper is supposedly overcome as a building form. Today the ideal is the city piled from uniform blocks — an idea that at bottom also represents nothing other than skyscraper mania: the craving to level people to a uniform mass]

[Illustration: Bolshevism also went to school with the Americans and knows from the same materialistic basic attitude only a meaningless accumulation of concrete masses — through the same expression form the same flat way of life becomes visible]

[Illustration: A leap into American 'Romanticism': a residential building in 'desert style' intended for female students]

[Illustration: The liberal Europe imitated: examples of International Style architecture spreading across Europe]

The world of Americanism — the leveling, the smoothing of all natural differences — and the machine-man could serve as the foundation for a civilization only on the principles of the plutocratic economy. Liberalism preached the sentence: Economy is fate. This showed itself in the USA in a devastatingly leveling way, not only in the domination of the entire state by the Jewish-plutocratic upper stratum, but also in the influencing of the Americans through film, radio, Sunday supplements, and the popular magazines. Through these educational means, all of which are in the hands of the big capitalists, the Americans are shaped in the desired direction. Culture is here only a sub-area of the entire technification and industrialization of the land.

The Result of the Leveling: The 'Magazine Man'

The equalization of needs and the restriction of every individual taste is the result. A Scot describes the success of this civilization at the sight of the human masses in the streets of New York as follows: 'Faces so smooth and pretty as on the title pages of the magazines. A whole parade of magazine images! And the men were clean-shaven and looked self-confident. They resembled the photos from the advertisement part of the magazines that praised collars, ties, and razor blades. A parade of collar advertisements! Only the many, all too many Jews who swarmed among them stood out sharply from the mass — for the advertising professionals never used photos of Jewish customers to recommend their goods.'

These magazine people are the free citizens in God's own country. In them there is nothing more that could distinguish them from a speaking automaton, neither inwardly nor outwardly. They are number stock and know only the intoxication of figures, the meter stick, and the measuring rod of the clock, to deny, prove, or buy everything that is not measurable. And the more hectically and rushed life runs in the USA, the more hastily and abruptly, the greater the outer successes, the further the path leads away from meaningful activity. Spiritual values count for nothing. An innumerable number of impressions, the cry for ever new and ever more garish, bludgeons to death any still-existing power of judgment.

Making Money! Is the Battle Cry

A Jew, who can best feel this dance around the empty form and the Golden Calf, speaks about the rich man in the USA: 'Take for instance the case — they (the rich people) would lose their money. — What would they then be? They would sell soda water or press trousers. Equally so it is with engineers, college professors, and Baptist preachers. — Perhaps, they must then already tomorrow earn their money as real estate brokers. There is here in America no correct trade or other profession — only different paths to make money, you understand? And so none differs from the other in any important respect.'

For the Jew of course even a correct trade or a real profession would only have been a path to money-making. That a Jewish brain can articulate the inner and outer uniformity of an entire nation

so crassly shows how far the affinity of the plutocratic merchant spirit with the Jewish can work itself out.

Thus the World Shall Live in Future

Just as in outward appearance and in the alignment toward acquisition, so is the daily life in the USA subjected to a thoroughgoing standardization. It 'begins with the food, which builds itself for the broad strata either at home on the patent nutrition of the canning industry, or is consumed in chain restaurants that offer the same food standardized and uniform across the whole country. The chain store for the smaller needs of daily life follows. The department store with its complete uniformity of clothing forms the next stage. The industry, especially the clothing industry for women, admittedly manages to bring comparatively tasteful if also poorly worked standard goods to market at ever cheaper prices. This leads however already after a short time to the situation that every individual wish can only be satisfied with disproportionately large expenditures of money. A way of life according to personal taste, such as is still possible for the predominant part of the population in Europe, becomes the exclusive privilege of the rich upper stratum. All others must adapt to the standardization that grips the entire life down to the undertaking industry. The deceased is prepared in various ways according to the money expenditure with wax injection for viewing and farewell.'

It would however be wrong to want to attribute the shallow and flat American civilization only to the middle bourgeoisie and the workers — those parts of the population that willingly submit to the life pattern presented by a good dozen influential men in the Wall Street offices as American culture. We take as an example for the attitude of the upper ten thousand the first lady in the USA, Frau Roosevelt, in order to show briefly what kind of intellectual greatness here raises the claim that 'after the war America will probably have to take the lead, so that life will be worth living for everyone.' Frau Roosevelt enjoys great prestige in the USA. She presumably conveys in her daily newspaper columns, in her numerous speeches and exhibitions real life contents to the USA citizens. She reports not only of her husband 'that he usually miscalculates,' she has also granted posterity the following insight into her personality: 'As I grew older, I used the quickness of my mind, to pick thoughts from the spirit of others and to give out their knowledge as my own. Few people suspected how little I actually knew about many themes over which I spoke with apparent ease.'

Against such a self-presentation we may raise nothing. Only the error should be briefly corrected that only a few people knew the real capability of Frau Roosevelt.

Outside the USA, where the entire activity spreads not only on a surface but penetrates into the depth, where thinking does not exhaust itself in tactical considerations, one wonders at this ability to fill oneself from the outside with whatever content. It is on the cultural sphere the only achievement that has been accomplished in the USA so far, and poorly accomplished at that. For as will be shown still more closely, the spiritual forces of the USA did not even know what to do with borrowed cultural good. At best they kitsched it or remained, when it was good, on the same level.

Even the Churches Are Capitalist Enterprises

The Jewish-plutocratic upper stratum is at pains to afford itself an individual luxury that then creates a stir when the final sums of the bills from one plutocrat can no longer be reached by another. Any cultural achievement they have not accomplished and could not accomplish. They piled up gold however and believed now to be able to buy with this gold what culture the USA lacked. They also gave large sums to the church, and the clergy gave for this the blessing of high finance. The preachers of Puritanism could do this with good conscience. They are themselves businessmen and entrepreneurs, only their trade article is called religion or God. They have therefore also not to direct the gaze of their adherents inward but rather sharpen the sense of smell for the struggle for life through practical life doctrines. They themselves make use of the usual commercial advertising, wait with sensations and bring in this respect the newest from the new, only their invitation to purchase reads: Lay your money in God. When they hammer into their adherents the sentence that only material success gives the certainty of a divine chosenness, they themselves may not lag behind. Clever preachers earn thousands with their business.

Just as the plutocrats support the Puritan success religion, they make efforts to maintain the appearance of living in a democracy. They worship that constitution that permits them to interpret the law as is favorable to the corporations. When once unpleasant legislative proposals come through, they have in the Supreme Court the suitable institution that declares these proposals unconstitutional, and the great business is saved. It pays for big capital to equip universities with generous financial means, for these American strongholds of statistics and the academic mass-men are not only the servants of the Wall Street grandees insofar as they breed the appropriate administrative people and lawyers who are in turn willing henchmen of the plutocrats. From the small schoolchildren who are induced to deliver speeches in praise of the most glorious constitution up to the academic degrees that do the same only in more important positions, everything serves to maintain a democratic facade, to prevent the exposure of one of the greatest deceptions of world history — namely the recognition that the so-called Western democracy is nothing other than the most outrageous dictatorship of the Jewish-US-American world power.

The Propaganda Is in the Hands of the Plutocrats

It has already been said that all propaganda means are in the hands of the money people. The subservient press has the task of making the individual big capitalists popular. It starts with the well-known lachrymose and lying stories about the fairy-tale rise of one, continues with notices about donations, photos at the church-going, anecdotes from their life, and ends with the announcement perhaps of the newest car models or refrigerators. The plutocrat has himself stamped by the press as a national hero so that it becomes self-evident for the broad masses that he has the greatest influence on the fortunes of the country. The great power over the press is achieved through the advertisement section, from which the American press throughout lives. Here it is possible for every Jewish department store owner to keep out of the newspapers whatever is not pleasing to him. He otherwise cancels his advertising contract and the newspaper must fold. Even when individual large newspapers

are not directly in the hands of the Jews, they have through the running advertising contracts the press in their hand at all times.

Through the press a flood of glorifications of the own state, of the defamation of every non-American institution, a flood of the kitschiest stories and other manifestations pours over the people, which are devoured by the public and which in fine doses make and steer the so-called public opinion in the USA.

[Illustration: 'Some of Many': Roosevelt with Jews Henry Morgenthau, Herbert H. Lehmann, and Maurice Block / Bernhard Manasse Baruch, described in the USA as 'Wall Street Pirate Number One.' / Felix Frankfurter — 'Roosevelt's Rasputin' / Henry Morgenthau speaking at NBC]

[Illustration: Materialistic rapacity toward the landscape: mechanized wheat steppes / Dustbowl — topsoil destroyed by overexploitation]

[Illustration: Even liberal Germany was estranged from the soil: barren cultural steppes of West Prussian knight estates and the Magdeburg Börde]

Since the National Socialist revolution, the villain has been given German names, speaks an emphatically German accent, and is hunted down by noble, strong, and ever-victorious American heroes. Conversely the world is told of the goodness of American canned goods, refrigerators, and cars and the generosity of American money people.

Radio could reach still further beyond the press wherever the press was still represented only in small local sheets. The notorious radio lectures brought such incitement and propaganda into the world.

The Hollywood Film — A Pioneer of Americanism

More even than radio and press, film has become for the whole world the pathfinder of American propaganda. What was shown here had also an essential share in the false image of America that the world made for itself. The images of film were transferred to the whole country and in reality showed only the life of a small money-possessing stratum. Film mirrored a desirable world, and 'if one could get only a part of these splendors, then one is satisfied, then one can feel as a half-American, then one is a person who must be respected.' So judges a young Dane about the effect that the Hollywood film has on a large part of his countrymen. The USA film also managed with other problems that could have impaired the image of the superblissful USA. When the unemployment question became ever more pressing and could not be solved despite the wealth, when the world began to occupy itself with this problem in the United States, the Jews in Hollywood took up the matter, made a film in which the unemployed were in a sophisticated manner stamped as heroes. And the effect? 'Actually one wishes afterward that one were unemployed and a vagabond in the USA. That would be the most fortunate and easiest life altogether.' The young Norwegian observer sees deeper and continues: 'The goal is reached. The people who see this film are calmed about the unemployment figures and believe everything is in the finest order.' 90% of the entire

former world film production came from Hollywood. From this figure it is clear what influence the USA film had in the world.

USA Architecture — A Cultural Barbarism

Besides the film, the USA citizens are particularly proud of their achievements in architecture. 'In architecture we are leading in the world. Architecture is the natural artistic expression of a young nation.' The second sentence is correct. For the USA it is particularly characteristic that the art of construction represents practically the only field in art in which the Americans have arrived at an own style. Through the entire nineteenth century the efforts in the USA to find an own style went on. Only the effort was in vain. Whence should the creative force for a cultural achievement also come in this barren world of leveling?

Quite consistently the big capital provided here too, just as for the other areas of life, the decisive impulse and produced a specifically US-American style of building. Quite logically here too the capital proceeded from the worldview-derived principle of the impersonal and the purely technical. The result is a monotonous accumulation of concrete and steel, where one could equally speak of parades of magazine houses as of the eternally uniform parades of magazine people. This uniformity goes down to the private house of the American citizen, to the outrageously uniform interior furnishing. The cry for the high-rise has in any case already become rarer. For this one created as the newest a lot of uniform house blocks whose sight is soul-killing. Can one call this building in the USA still a building style? It would be right to call it an architecture of uniformity. More clearly than in other areas it shows itself here in building the path that the USA has gone altogether.

In painting the United States have found no own language. The American youth studied mostly in Paris and took over what the French painting had to offer. The painters who deserve this name at all could have painted their pictures anywhere else as well; they are not American. At most they point to the typical American note in the kitschy sweetness that these pictures so often express. Then came the painted madness with which the USA like with their matchbox houses blessed the world. The globally spreading degeneration in painting shows clearly in what manner big capital and Jewry as destructive powers kill off every feeling for genuine art. The tastelessness of the average American should be educated to be the tastelessness of the whole world.

The USA are guilty of a cultural barbarism hardly to be surpassed in the treatment of European art values. In the time of the great sell-off of Europe, when after the war of 1914–18 the dollar had won an almighty position, besides dismantled buildings also valuable artworks went to the USA. They could here only be regarded and treated as purchasable goods. Their content, their spirit, was not perceived. They were therefore trading objects, enjoyed for a time a public appearance rising with the price, and then, when the restless search for something new had classified them as rarities with which one did not know how to handle and which one did not understand how to protect, were sold off. Irreplaceable values were thereby lost to culture.

From Jazz to World Domination

Besides American architecture the USA could claim one more, we must say indeed nationally specific achievement: Jazz. About American music in itself there is hardly anything to say. It gave it and gives it not. What was offered as music mostly stemmed from German creation. Just as in the era of high capitalism the Jazz was born in architecture, so was it in the era of high capitalism. We need not trace the paths that lead to today's jazz. We also need not raise the moral index finger to put certain people off dancing. We want only to inform ourselves with the help of some statements from the European and American Jewish world about how the Jew sees jazz and what he expects from it.

It is certainly no coincidence that Jazz first appeared in the dens of the North American big cities. Here lived the unitary man of the USA, bent and shaped by the equality demand of the USA constitution. These magazine types, goaded by the ever-growing pleasure-seeking from the dull sameness of a mechanized life, without any own sustaining cultural ground, were ready to also take over in the sphere of dance the world unity brand of Jazz and devote themselves to its nerve thrill. The Jew soon scented the great business, and in a very short time the Jazz business passed into the hand of the Jews. '... But precisely the lost tribes of Israel wandering around on the New York Broadway have provided for the profitable propagation of Jazz.' And the Jew scented secondly the force of Jazz destroying every national substance and its leveling effect. Jazz became for the Jew an equal combat means for the coercion of a characterless international humanity as the worldview of Liberalism also. '... The general situation afterward could make Jazz become what it in fact became: the new international folk music that the countries with a particularly folk-characterized coining of their art music can only resist for some time,' said the very illuminating Alfred Baresel. 'New international folk music' however means: to rob people of their own musical expression, means tearing them out of their nationally specific world of feeling in order to degrade them to universally valid herd instincts.

That Jazz could become the mighty combat means of the Jewish Americanism is understandable. For this general situation receptive to Jazz is the by Liberalism globally accomplished leveling of all national and racial differences. It is seen from Europe as the by Liberalism caused decline of culture, since own creative achievements could no longer be produced at the superficiality of the international urban civilization and in the worship of fruitless all-world slogans. This general situation saw a tired and rotten Europe that could only speak of a downfall of the West and dulled submitted itself to the Jewish dominion and Americanism. Jazz thus became in the hands of the Jews an extraordinarily dangerous worldview weapon to undermine the Aryan peoples. And only equally instinctless as undignified asphalt-walkers let themselves be lulled by the chatter of the Jewish world press that Jazz was only a harmless dance entertainment. When National Socialist Germany showed the way to a new nationally specific art and thereby commanded the degeneracy of art to halt, a foreign Jewish newspaper consoled itself with the following characterizing sentence: 'When one sees the marching at Nuremberg, one comes to the conviction that Germany is irretrievably lost for democracy. But there is one consolation: the German youth still

dances Jazz as before. Perhaps by the detour of Jazz democracy can yet be reopened as a gateway into Germany.' If we replace the word 'democracy' with 'Jewish world domination,' only then does this sentence receive its real weight.

There was once a widely performed jazz opera 'Jonny Plays On.' The closing scene showed a globe on which a Negro — let us more correctly say a nigger — lets his violin screech. At his feet the white race dances Jazz under the following closing song: 'So Jonny plays for the dance. The New World comes over the sea in splendor and inherits old Europe through the dance.'

So the Jewish-American capital laid its coils around the world. It must always be noted that the fabrication of such world clientele for Wall Street could only become possible through the cultural and racial degeneration of the indigenous peoples. Like a vision of the future appears therefore the final scene of an American stage spectacle in which the leading actress praised to the astonished crowd as the ideal state of the world the following image: 'I sing the song of mixing. Black should unite with white, the Negro with the Northerner, and the force of Africa should flow hot in the Nordic veins. Zion should lay itself down with the Lapp, and the pledge of their love should be fruitful over the earth. In my heart there are many dwellings, and every nation is my guest — Eskimo, Teuton, and Gaul, Slav and Polynesian.'

That is the end point of the equality of all that bears a human face demanded in the constitution of the USA. That is the world clientele that Roosevelt today wishes to force under his dictatorship.

'By the step one recognizes the trained man' — so simply and accurately does the German folk expression describe the formative force of a soldierly way of life. This step is taken up by the new youth of Germany, whose ideal form is the political soldier and whose goal is a new Europe creating from its national formative force under the leadership of National Socialist Germany.

V. Americanism — A World Danger

World Jewry and the plutocrats of the USA felt that the time of the harvest had come because England had already shown in the war of 1914–18 that, left to itself, it would have lost the war. On the other side National Socialist Germany had given the world a great example of a real social state and of the necessity of destroying the Jews as destroyers of all national life. This flourishing Germany had to be destroyed as the world conscience against capitalism and Jewry. The English Empire weakened by the struggle against Germany was to fall as booty to the USA in the process.

The 20th Century — An American One

It is worth citing the initially mentioned claim to the world in its most important part: 'This world of the 20th century must transform itself, if it wants to live healthily and powerfully, to the greatest extent into an American century. The nineteenth century was the century of the English, now comes the American age. When we have left the lifeless arguments of isolationism behind us, we will discover that there is already a colossal American internationalism. American Jazz, the films from Hollywood, American slang, American machines, and canned goods are in fact the only thing that every community from Zanzibar to Hamburg unanimously acknowledges. Without having intended it, we are already a world power in all trivial affairs. But America is also already the scientific and artistic center of the world. America and its friends have to ensure...'

...spiritually to uproot them, to make them into obedient customers of the large firm 'USA,' then immense sales opportunities would open up. But not only the export should be 'worth billions of dollars for the United States' — China defended with its struggle against Japan 'also the security of the system under which we wish to live.' 'The Chinese are fighting battles for our own security,' declared Bullitt and thereby showed how successfully the American propaganda had pumped Western spirit into the Chinese character. How could China erect a defensive wall against the killing American un-spirit when in 1932 of the 10 members of the central government in Nanking no fewer than 6 had received their education and diplomas from North American universities.

Besides South America, China, and Africa, where the Negro became the Americanized nigger, the Balkans and the Near East received the special interest of the USA. 'All in all the American public has used around 130 million dollars in Asia Minor to smooth the path for the Western civilization.' There were 16 universities working according to the American model that with the propagation of the American civilization served the interests of the Standard Oil Company and thereby also created the necessary platform for the USA Navy.

USA Inherits the British Empire

In equal manner Roosevelt intends to inherit the English Empire. The English only timidly dare to raise their voice against the eager ally. The English colonies are to be assembled into large regional units and these supranational administrative councils subordinated. In these councils the USA as the strongest power would of course have the pre-eminent influence entirely on its own. 'When the

British world empire should be dissolved in this way, the USA would have no more difficulty winning the wealth and the power that we had to give up,' so it finally dawns on the English.

This struggle against England is however not first from today. Already in 1930 they had to let themselves be told the following by cousins from the USA about their future: 'The Americans are more familiar with the errors of English policy than with its virtues. And that may be one of the reasons why they have so little sympathy for England. Too often England offended their sense of justice and their sense for fair play in its treatment of weaker peoples. And the Americans, whose capacity for Puritan hypocrisy is nowhere in the world — except perhaps in England — surpassed, cannot respect a nation that treats defenseless peoples so — as we ourselves treat Haiti, Nicaragua, etc.' So we grant it to the English. But we are also grateful for the cynical unscrupulousness with which the American substantiates the claim to world domination.

Wendel Willkie, who some time ago was on travels through Asia to advance the American world domination, said in Chungking: 'We Americans must try to ascertain the wishes and hopes of the hundreds of millions and fight for their interests, for the popular masses of India, the Mediterranean, in Africa, and on the coasts of East Asia.' With that Willkie also destroyed the last illusion that England might still have about its future position.

World Civilization Promotes USA Imperialism

As decisive for all claims of America it is again and again represented that the countries are already Americanized, 'which must ultimately decisively tip the scales.' 'The Americanization of Europe and the remotest parts of the earth advances. The peoples cannot escape this influence, whether they welcome the opportunity to join the winner or whether they are swept along by an enchantment that they hate and fear. Many find this transformation of the world into an inferior imitation of the American civilization in all its gross and few of its good sides a horror. But the Americans themselves have no reservations. We are obsessed by the mightiest of all illusions, that we are the chosen people. According to the law and the prophets of America, commercial competition is more than marketplace tumult. The market becomes the temple. Our leaders are more than the priests of a new religion of material progress — they are also poets. They see beauty in the struggle of competition. American Jazz has displaced Wagner from Germany. American architecture overshadows the glory that once was Greece. The baths in Rome are furnished in the American manner. The American cocktail has conquered the coffee houses of Paris.' Ever more the praise of the USA civilization rings out and ever more the certainty seems to strengthen that the world of tomorrow must belong to America.

One thing even the optimistic herald of American power knows: that namely no nation is truly unfree 'until it makes itself into slaves.'

USA and Bolshevism

When Roosevelt noticed that in National Socialism the worldview had arisen against the American way of life from which alone the overcoming of Americanism could succeed, that the voluntary enslavement of the Weimar system period had ceased, and when he found himself stuck domestically, he did not hesitate to plunge the world into war in order to maintain the petrified plutocracy. The world of Liberalism that found no solution to the political problems, which the Jewish brain trusts could also bring no help, saw in the alliance with Jewish Bolshevism only one possibility of destroying Germany through the weight of mass and material. This alliance with Bolshevism lacks any deeper worldview community. Although one sought for years to awaken the appearance as if there were between the USA as stronghold of capitalism and the so-called proletarian rule in Moscow only deadly enmity. And yet both powers have a common root: materialism. Just as in the USA life is conceived only from the material side, so too does Bolshevism trace everything back to sensually perceptible, physical connections and processes. Both powers find their ground in the disintegrating forces of the nineteenth century. It is therefore no coincidence that the two systems have found one another in the struggle against Germany from inner kinship of nature, when they had to recognize that National Socialism by overcoming the nineteenth century and materialism shattered their foundation.

The Bolsheviks became after the model of the USA worshipers of technology. They saw in the United States the logical execution of a life thoroughly and completely technified. Therefore they knotted through the American engineers and technicians who came to them as missionaries of a new machine age the first threads to the USA. Also in the building style of the new power stations and the administrative buildings America was model. We see the same constructions of concrete and steel as the American trusts have built. A number intoxication permeated the Bolshevism as it could not have been greater in New York. At the cradle of the Bolshevik gigantomania stand the USA.

When the Bolshevik experiment should succeed, a new type of man had also to be bred for the God machine in Russia. A population that in 1917 still consisted to 95% of peasants and agricultural workers was not suited to suddenly become 'class-conscious' industrial workers. Therefore here the same blending of all differences of racial and cultural kind set in as the USA had already carried out. The magazine man of North America corresponds to the soulless, doctrinary, no culture recognizing Bolshevik. Gradations arise at most from the fact that the citizen of the USA can sometimes have a few suits and canned goods more than the comrade of Stalin, the racial products that both systems tossed into their melting pot however differed biweekly in number and nature.

This common ground with Bolshevism is felt in the USA. It is not constructed by us. An American journal writes the following about it: 'The Soviet Union is equal to the United States a gigantic melting furnace. The Bolsheviks look like Americans, dress like Americans, and think like Americans.'

Decisive above all things is the fact that in both states Jewry stands in the leading position and is the beneficiary. It incites the masses, to conquer the world and to destroy the cultures. The

predominant part of the American Jews are Eastern Jews. They form the bracket that holds everything together that is somehow spirit of their spirit. Therefore the Jews also coined on one of the usual conferences in Moscow the sentence: 'Bolshevism is the Americanism of the 20th Century.'

Roosevelt and his Jews elevate the marketplace tumult to the temple, seek new paths to make money. For their standard goods they degrade people to standard people of the USA civilization. For the smaller circle of their millionaires they seek to create a world customer order, the world department store USA prepares itself to degrade Europe to a circle of customers that would be worse off than in the Weimar system period under Jewish dominion and profit-greed, and would for all times lose its own life and face.

National Socialism Overcomes Americanism

Against the world domination claims of Americanism and Bolshevism, Germany today fights for the right to life of the Europeans and thereby for a nationally specific culture for the peoples. This struggle is decided through a clear worldview attitude. It is also the supporting pillar for all cultural problems. Admittedly a new culture appropriate to us cannot be created from one day to the next. The fruitful beginnings for this can only with difficulty be further cultivated during this tension of all forces for the winning of victory. And the Western flood had long enough time to eat deep into the marrow of the peoples. It therefore makes sense to be clear about where the starting point for the overcoming of a form of life is to be found that is not only an obstacle to the realization of the national community, but also a serious danger for the blood-conditioned existence of our people altogether.

Not for nothing was it the core sentence of Liberalism to deny and combat all indigenous racial bonds, moreover to release the ego from all responsibility and thereby to proclaim a ruthless egoism. The individual peoples were valued not for their cultural achievement and according to their racial peculiarity, but according to their purchasing power. Whoever can buy more has more civilization, preach the Americans. Peoples that have too little room should restrict the number of children. Grain must be bought where it is cheaper than in one's own country. The thrust went in the first instance against the peasantry and against the peasant value world, since both must be seen as the bearing and most firmly in the home soil rooted pillars of the peoples. The soil was declared to be a commodity, capitalistic thinking degraded the peasant to the farmer. Just as in the USA the farmer as entrepreneur produces wheat or cotton instead of radio apparatus, gives up his farm factory when the overexploited soil will no longer allow anything to thrive, so too should the peasant unlearn that whoever sows grain sows holiness, that his farm is an obligating gift of the deity.

As through industrialization and lack of space the peasantry also had to give up its most valuable blood to the cities, these people found no form of life akin to their previous life. They saw themselves confronted with a completely new world that economically forced them into an unheard-of struggle for existence, but culturally did not care about them at all. On the contrary! Brought-along peasant cultural heritage was mocked as unrefined or unmodern. The bourgeoisie already living in an

international world of ideas and widely exposed to American influences could as a substitute for genuine culture offer only a kind of entertainment technology that was gradually aimed at the broad strata of the people. The purely economic, profit-seeking attitude of the bourgeois world slowly colored off on wide popular circles. Purely educationally the bourgeoisie propagated something like a cramming of knowledge whose content however also still oriented itself after foreign standards. There arose particularly in the great cities a population stratum that, estranged from the national ground of life, took on as a way of life what a Judaized press, theater, film, and finally radio praised. Characteristic for this way of life became the inauthentic, distorted, the devotion to a technical civilization that made its own creators into willing slaves. From genuine joy in life there often became a morbidly seeming exuberance, from grief and sorrow sentimentality. A sweetish colorlessness, a effeminate dahindämmern replaced clear view of the essence and active creative power. The famous 'happy end' displaced even with us a forceful shaping of life.

We do not want to occupy ourselves with the 'ladies' still advertising for Americanism today, who successfully try to conceal their own face with somewhat more or less color in order to become as similar as possible to the magazine type of the USA; we also accept as time-conditioned the fact that the scale of our loudspeakers more often draws our glances in order to strengthen the certainty that no foreign station is turned on, and we regard it as a well-meant attempt when occasionally National Socialism is confused with leveling. All that takes its time.

Decisive for us is that everywhere traces show that point toward a transcending of Americanism. We want to mention in particular some examples from the great field of technology to show thereby that technology may by no means be conceived only from the material side. The liberalistic world exhausted itself in the worship of the measurable and countable; it could only know technology as a destroyer of every nature-bound order. Because capitalism gave every technical arbitrariness room when only high profits were achieved, the tasteless, everywhere working as foreign bodies, buildings arose.

From the same only-on-rents-thinking attitude that also evaluated nature alone according to how useful it is, resulted the immense devastations in the great wheat-growing regions of the USA. Dust storms made in an area the size of Germany and France the most fertile land into desert. An equally large area is threatened by destruction.

We see however also with us that the Americanization has already led to the beginnings of an uprooting of Germany. The treeless field plains of West Prussian knight estates, the Pomeranian rye steppe, and the Magdeburg Börde show just as the bleak pine forests or pole fields and the mathematical river regulations that we were close to degrading our homeland to a soulless machine landscape.

But precisely here it is, visible to everyone, that the only technical conception of life of Americanism has been overcome through the biological thinking of National Socialism that

conceives nature as a living organism 'in which every single smallest member is attuned to every other and every change of a part affects all the remaining ones. All life on this earth has permanence only on the foundation of an indestructible harmony of the natural whole.' From this standpoint technology found its appropriate ordering in a higher sense-context: it is no longer an unleashed, destructive power, but serves as part of the natural whole the new shaping of the German landscape. So in place of egoistic arbitrariness steps reverence for nature and love of the nationally specific forms.

The great building enterprise of the Autobahns shows us exemplarily how technical building work and landscape can be harmoniously coordinated with each other. Equally the landscape planning and new settlements everywhere point toward a genuine shaping from landscape, national way of life, and usefulness. The dead mathematical line and surface must ever more give way to the organically grown form. When the genuine manifoldness of the German landscape is again achieved and the equalization with the emptiness of American steppes is wholly overcome, our country will in an even deeper sense be a soul-ful homeland and an eternal source of force and life for its sons and grandchildren.

Also in craftsmanship the will toward the essential breaks through again. In the liberalistic epoch craftsmanship atrophied because from the capitalistic purpose thinking only mass fabrication and the most sober uniformity were possible. Today vocational schools, exhibitions, and a deepened conception of profession try to revive the feeling for genuine craftsman quality work.

We will also slowly come to new contents and forms in the closer sphere of our own life. Approaches to the shaping of our celebrations are there. They are to take up where foreign powers have buried the customs of our ancestors. Much organically grown cultural feeling still lives in the souls of our peasant people, to which the path must be smoothed with patient hand. One must only take care not to impose a constraining schematism on this natural growth.

Most promising however seems to us the fact that in the German people the will to the child could be awakened again. Through this the deepest breach has been struck in Liberalism. When one considers that the greater number of children is found again precisely among peasants and in the urban circles of people who work a garden or otherwise possess a small piece of land, this shows us how vitally the bond to the soil asserts itself again and again. The 'Wehrbauer' thought of the SS will also be path-showing here and beside all other tasks have the cultivation of a nationally specific culture as its goal.

Not least we build on the fact that in the other countries of Europe, especially however in the Germanic ones, from ever wider circles the danger of Americanism is recognized. We know that it has also strongly undermined the national cultures there and with its shallow civilization wishes to enervate the peoples. Alone with us, fighting volunteers from rooted peasantry and responsibility-conscious circles, the ideas borne by National Socialism for a nationally specific life in

a united Europe will be taken up and realized.

We understand the hatred that strikes us today from the camp of the mass people. The Führer has through his struggle for the eternal values of the nature-bound German person unleashed the mightiest force that can be given against the assault of the destructive powers: blood. The today worldwide struggle between people and herd-people, between culture and technical barbarism, between genuine socialism and Jewish profit-greed will secure for the German people and Europe the living space. We know and believe that with us a creative and healthy form of life is rising.

— End of Document —

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